A MOST BRIEFE and pleasant Treatise of the Interpretation of sundry Dreames intitled to be *Ioseph's*, and sundry other Dreames out of the works of the wise *Salomon*.

Being in all One hundred and forty, written first in the Hebrew tongue.

Also sundry Problemes or demands, with their naturall answers vnto sundry Dreames annexed thereunto. All which are now gathered and englished out of a most ancient copy in the *Latine tongue*, for the recreation of wits at vacant time and leisure.

LONDON,
Printed for *Francis Williams*.
1626.

Francis Freeling

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Brand has omitted
this in his article on
Dreams in the Popular
Antiquities —

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BRITISH MUSEUM

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THE PREFACE to the gentle READER.

Otasmuch as in the old Testament bee contained sundry Dreames expounded by that godly man *Ioseph*, vnto *Nabuchodnazer*, & many the like vttered by the Prophets: Vpon which occasion I haue thought good, to put in print this briefe Treatise of the expounding of sundry Dreames, written in a most ancient booke, and fathered (as it should seeme) vpon that godly man *Ioseph*, but whether the same be so or no, it is not my intent now to stand thereupon; yet

both for the ancieney and briefnesse thereof, I was the rather moued to set the same forth, vnto such as haue pleasure & delight in the like matters: whereby to conceiue and vnderstand what willing mindes and forwardnesse was in times past in the ancient writers, that so renewed from time to time, all good Monuments, vnto our great comfort at this day: and although this (among their workes) may seeme of some, to deserue small commendation, yet the same not altogether to be contemned, although these doe seldome happen true. And yet the often practice of them, doth cause men sometimes to find a certaine truth in them. And to bee short, I wish no man to giue further credit vnto them, then truth will lead the same. And that these also may lightlier be conceiued, and longer kept in memory, with such willing heads as be delighted in the like; I therefore mind to entreat of these in a most briefe manner, the rather to encourage the Reader to giue the reading thereof.

Farewell.

Here beginneth the Treatise of Dreames.

Irst, a Dreame is the onely cause of that which moueth to imagine the same passiõ, which through the fantasie doth so moue the Dreamer. And the signe also may onely bee, as when wee be led vnto the knowledge of any matter: as it is said of a certaine person, which dreamed, that he was powred into a Fat of hot moulten pitch: and waking out of sleepe, did immediately vomit vp much burnt Choller. And of this may therefore be said, that the dreame then, was but a signe of the present matter, and not an accident, or rather the cause wherefore the signe appeared or came before. And although Dreames rather foreshew things to ensue, yet there be many matters past, which moue agains and bring to remem-

brance such thought, & wrought in the day time, yea and vnto the vnderstanding of others, and perhaps, vnto the considering of the differences. For that such (as Aristotle writeth) do not of necessity happen, in that, if any shall dreame to be sicke, and hath in himselfe the cause of a sicknes, yet the same sicknesse may otherwise bee letted by another mightier motion. As by a like example, we often see in the Ayre, apparant signes of raine to ensue, which succeedeth not. And of this certaine doe conclude, that euen some persons, before the execution of matters, do alter their purpose.

Further, when similitudes doe appeare darke, or shadowed with clouds, the same may then signifie after, the troubling of the visible spirits: and when the similitudes doe tend vnto a whiteneſſe, then they signifie watery vapours: and when the shadow is little, the harme soone ceaseth: and when the similitude appeareth to be water or earth, then the same following shall ensue the grieuouser, and the harder to bee auoyded. But where some write, that when the Sleeper dreameth, that he seeth stars shadowed with fire, or with a thin cloud, that the same then argueth

gueth the dominion of choller: which rather signifie an inclination of the eyes present, or to come. And where such also do affirme, that when the starres seeme to appeare vnto the Dreamer, that they be so troubled, that they cannot be discerned vnto his thinking, the same the (say they) is a note of death to ensue, especially if the Dreamer be then presently sick, as to be should say, that the starres could not there helpe him: which so to prognosticate death of the impediment of hinderance of sight, is rather to be shiled at. And yet certaine do affirme, that when the starres seeme to move swiftly, that they the prognosticate great anger, or frenzie: and that the inordinate motions of them, not declare sadnesse and sorrow to ensue. Also the same inordinate motion of any matter, doth argue the like. And although the order and circumstance might declare the goodnes of the member, yet the same doth rather declare the disposition of the strength of the sensible spirit, or of the natural heat: wherefore in like similitudes, ought to be considered the ther qualities, and proportions of the matters referred vnto the Dreamer.

Of the Interpreter or Expounder of Dreames.

[illegible] The Expounder of Dreames [illegible] must be such a person, as [illegible] can distinguish the similitudes of all things, & know [illegible] the conditions of all sorts of people, and their greatest faults in the law and faith of God, and will also (of pure zeale) be such a person, as leadeth a godly life. For although he shall haply touch a very kind of sense, yet hard is it for him to make apparant, how they may be reduced into the act, which is the principall purpose. And it behoueth the Expounder not to be ignorant, how the doings and businesses of men be altered, by the diuers and sundry disposition both of the blood and spirits: for that these, when they be many and cleere, doe then dispose the person into mirth. And the certaine truth of this is, as when men doe walke in the darke, they then become sad, through the subtill and distemperate humors which so dispose them. Also these subtill humors heated, doe dispose men to choller, in that they

bee engendred of the humors aforesaid, easily apt to bee inflamed: but if they bee cleere, then unto sports, and bodily acts of mirth. And the disposition also of the blood, of whose subtiller part the spirits bee engendred, doth also [illegible] the workings, both in the day and night. For when the blood is cleere, not grosse nor subtill, it doth then engender the like spirits, which dispose the person unto joy: [illegible] as the distempetate doth dispose the person unto that kind of ire, which long endureth. And contrariwise, the thinne and hot, unto that kind, which soone is kindled, and soone qualified: and the watery unto feare: but the grosse blood distemperate in heat, doth dispose the person unto a kind of will, and sadnesse.

Certaine Demands of Dreames, with their Resolutions.

FIrst, Aristotle demanded, why wicked persons doe dreame wicked dreames. The reason is, for that the condition of the wickedness doth incline and dispose the person unto the often considering and dreaming those wicked facts, which were done a good while before, in the day time, and then thought upon and renewed in the dreame, so that such like doe come or come into memory: whereof the vnchaste persons doe often dreame of women: the drunkards, of wines, and other strong drinkes: and the theeues of robberies.

Secondly, why such as are hot of nature, or that eate hot and vapotous meats, doe dreame much? The reason of this is, for that the abundant hot vapour doth sharpen the spirits; which, entred into the motion, doe so stir vp the resting kinds in the memory, so that the Dreame is caused

sed of the representing of them.

And Aristotle writeth, that through the hot humours, dreames bee caused of matters being a long time reserued: although these may abide in the Organes resting, yet in the end, through the strong motion of the heat renewed, they may so cause dreames.

Thirdly, why the similitudes of things be sometimes represented, and seene in the sleepe as broken, and sometimes deformed? And the reason of this is, that when the hote vapours bee hindred to runne abroad, then they seeke the ventricle, in which they there abide, and of that they so troubled, doe cause matters not to appeare vnder a proper forme. And they may also bee sometimes caused of these actions, which neuer were conceiued in mind before, and heauily or soundly sleeping, dreame nothing at all, in that the imaginatiue vertue is then hindered to worke his proper effect. And of the like reason, in a manner, certaine doe dreame nothing at all, throughout their whole life: because the abundance of the moistures, doth cause the grosser spirits, and confoundeth the similitudes. But Aristotle doth

attri-

attribute this vnto the drynesse and coldnesse of the qualitie: for, these saith hee, doe hinder and stop the ascending vp of the vapours: the which also happeneth vnto old men, by reason of their age.

Fourthly, why the sleeper, of a small noise, thinketh to heare Thunder, or of a little sweet fleame distilling vnto the tongue, thinketh then to taste milke, or honey? The reason is, for that in the night time the outward senses ceasing, in the respect of the motions outward, doe then cause the inward to appeare far greater: and of this the common sense or other vertue doth so deceiue the dreamer, which causeth him to suppose and iudge them to be of other sensible matters, then indeed they be. Also Aristotle affirmeth, that the small motions in the sleepe doe appeare greater then in the day time: because the senses then be occupied about many matters, or else perceiue not those, or others far lesse then those. And when hee supposeth the same sometimes to bee rather honey then milke that happeneth, is either through the indisposition of the spirits, or life of the sleeper, or of some other cause, so that of the particulars can no firme or perfite rule be giuen.

Fiftly,

Fiftly, why in the sleepe, seemeth vnto the Dreamer, both to see, and heare? The reason of which (saith Aristotle) is, that the motion then ceasing, by which the similitudes were troubled, the similitude then of the matter which was seene, doth then represent the act of seeing: and that heard, causeth againe the act of hearing the same like, &c.

Sixtly, why sicke persons and drunkards doe giue sometimes iniurious and froward words in their sleepe, and sometimes good and gentle? The reason is, for that the troubled spirits then doe cause feare, through which ensueth hatred, which causeth the person to speake so frowardly, especially being by nature full of words. But when the spirits be cleered againe, then they cause him to talke quietly and gently.

Seuenthly, Dreames doe foretelle an euill, when as the spirits and heat renewed in the sleepe, doe conuert them vpon the euill humours, which before rested; because of these, the like vapours bee eleuated, so that these, through the malice of them, doe so constrain the sleeper to feare. And to speake generally, all such seene in

the

the sleepe without their proper nature, doe then argue the indisposition or distemperance of the vertues or spirits, or of the humours, or of the naturall heat. Like as when the sleeper dreameth to walke thorow narrow and strait places, doth then foreshew a sicknesse of the Lungs to ensue, in that the dreamer is letted at that instant, to draw or fetch his breath at wil, through the passages of it then stopped: wherefore, according to this reason, the Physitian may doe good in dreames.

The interpretation of sundry Dreames.

FIrst, to see the ayre faire and cleere, promiseth good vnto all persons: especially vnto such, which seeke after things lost, and would iourney into strange places: for all things be made apparent in a cleare ayre.

2 To see the ayre darkned, mysty, or cloudy, doth then portend the hinderance of actions, or heauinesse.

3 To see rayne fall without a tempest

or much loue, signifiethgood (in a manner) vnto all persons.

4 To see showers, haile, thicke clouds, and tempests, doe presaunte troubles, harmes, and perills vnto all persons, except to seruants and such in present troubles.

5 To see fire in the ayre, cleere, pure, and little, doth foreshew threatnings of some noble Estates: but vnto many, this Dreame portendeth the incursion of enemies, pouerty and hunger.

6 To see lightning passe neere by him, without a tempest, and not to touch the body, doth after threaten banishment out of the place, in which he dwelleth.

7 To think himselfe striken with lightning, promiseth vnto him which lacketh a wife, to marry one, whether hee bee poore or rich. And married, the separation of his wife from him: and the like to be vnderstood of brethren, friends, kinsfolke and acquaintance, to become enemies vnto him.

8 A certaine person dreamed, that he saw the outward pillar or bed-post smitten and burnt with lightning, and not long after dyed his wife.

9 To

9 To thinke thy selfe drawne by force, of a dead person knowne to thee, into a place vnknowne, doth after signifie, that he shall be taken with a grieuous sickness, of which he shall dye: but if thee escape, it shall be very hardly.

10 Hee which thinketh hee seeth a dead person sleeping, such a person shall dye quietly.

11 It is alwayes better to dreame that thou seest thy friends that bee dead, then thy enemies, for that they alwayes signifie good vnto thee or lesser euils.

12 To see either father or mother that be dead, is lesser euill, then to see any other dead person.

13 He which seeth a dead person, looking sad, deformed, and in base clothes, doth after signifie a misfortune to ensue vnto the dreamer.

14 To see the dead grieued with a sore in any part of the body, signifieth that hee shall be payned in the like place of the body, or hurt: and if he shall bee sicke, then his disease shall bee on that side of the body.

15 To thinke thy selfe layd as dead into a graue or tombe, then for some euill

bée done, thou shalt bee throwne into prison, or shalt be after grieuously slaundered: but if it séeme that thou be layed aliue into the graue, then wrongfully.

16 The sick person to dreame that he maried a maiden, signifieth death to ensue. But good it is vnto him which beginneth a new businesse, for that it shall come vnto a good purpose.

17 To marie a Widow, signifieth the compassing of old matters or businesses, but contrarie in the new.

18 He which seeth his wife maried to another man, doth after signifie the alteration of actions, or diuorcement.

19 The woman hauing a husband, if shée thinketh herselfe to be maried vnto another man, shall after (as many doe write) bury her husband, or else, in some manner of sort she shal be separated from him.

20 To see the Sun rising out of the East, cleere and faire, and setting the like in the West, signifieth good vnto all persons: for vnto some, it foreshewetb actions to ensue, which after shrewe they are moued to doe: and vnto other some,

the begetting of children.

21 To ſee milling raine, or drops, or froſt, doth ſignifie good onely vnto Husbandmen.

22 And a ſicke perſon to ſee the Sun riſing out of the weſt, ſignifieth amendment vnto health.

23 And the ſame is good vnto him which purpoſeth to iourney Weſtward, for that it foreſheweth his returne from thence: and to him which looketh for any to come from the Weſt, foreſheweth him preſt and ready to come from thence

24 And the Sunne ſeeming darke or bloody, or for the great heat making a noyſe, is dangerous & euill vnto all perſons, for that it declareth vnto ſome, the hindrance of actions, and vnto others ſickneſſe and perill vnto their children, or diſeaſe and paine of their eyes.

25 He which ſeeth his image in the Moone, not hauing children, doth foreſhew the birth of a ſonne to enſue: but to the woman like dreaming, to haue a daughter.

26 To ſee the ſtarres fall from heauen,

uen, doth ſignifie vnto the rich much pouerty and care to enſue.

27 He which ſeeth a great ſtarre fall from heauen on his head doth after promiſe great good lucke to enſue.

28 To ſee thy houſe faire ſwept with a broome, ſignifieth the conſumption of thy money

29 To ſee another mans houſe faire ſwept, ſignifieth that the Dreamer ſhall poſſeſſe the money of that houſe

30 To ſeeme to open a new doore, ſhall after marry a wife profitable vnto him.

31 To dreame, to cut downe a tree, or plucke it vp by the rootes, doth after ſignifie that he ſhall ſlay a man or a beaſt.

32 Whoſoeuer dreameth to breake or throw downe a wall, ſhall either ſlay a man, or take from him his goods.

33 He which dreameth, himſelfe to enter into a ſhip, and not to come forth againe, doth either ſignifie death, or imprisonment: but being then either ſicke, vnchaſtitie, or in priſon, doth ſignifie deliuerance ſhortly after.

34 To dreame to sée a Hoy or Crayer, or other small vessell to enter into a house, & after to go out againe: signifieth that the principall of the same house shal after die, and the rather if water appeareth there, for that the same signifieth teares, and the vessel the coffin, in which dead bodies be caried.

35 And béeing in a ship, whosoever dreameth to sée fire in any part of the ship, from that side or part of the ship shal the wind arise the nert morrow.

36 Whatsoever seemeth to happen to the ship, whiles thou thinkest thy selfe in it, the same shall happen vnto thy wife: or being a widower, vnto thy children.

37 Whosoever dreamsth, to sée any lanterne light in a ship, or other barke, it doth after signifie a great calme, or quietnesse of the wind to ensue.

38 Whosoever béeing on the Sea, dreameth to sée sea-gulles, sea-pies, or any other like sea-birds, it doth signifie vnto saylers or mariners to bée after in very great perill, but no losse altogether.

39 If any dreameth to sayle well on the water, it doth promise good vnto all per-

persons: but dreaming to fall suddenly into a tempest, doth after signifie sorrowes and perills.

40 To dreame to see Barks or ships sayling from the Land on the Sea, and well performing their course, signifieth good vnto all persons, and doth a signifier of wandring and returning home frō strange Countries, and of messengers or messeges by Sea.

41 He that dreameth to haue a Mill, & doth grind in the same, promiseth good vnto the dreamer, and a prosperous life.

42 He that dreameth that the millstone or Mill is broken, doth after signifie that the master or head of that house shall die and he possesse that house, and that his money he shall waste away.

43 He that thinketh to eate fresh fish, shall talke euilly of men.

44 To eate salt fish, signifieth the losse of his money, either by fraud, or by a wile.

45 Hee which dreameth hee sendeth the meat of fish vnto his house, doth after signifie that some of his houshold shall die, or his wife shal come vnto some

harme, or receive some hindrance.

46 To take any kind of fish, and to bring the same home, doth declare the Dreamer to be afterward ouercome of some man of power: or shall escape in safetie from the desperate businesse then in hand.

47 He that dreameth to eate the meat of a Crauns, shall after possesse money from a farre Countrey.

48 To see or finde dead fishes in the Sea, is not good, for that they signifie vaine hopes, and that such matters looked for, cannot be accomplished.

49 To take liue fishes, whether you sell or take them bought of others, signifieth good.

50 To thinke that he seeth a fish in his bed, promiseth euill, both vnto the sayler, and vnto the sicke person: for vnto the one it threatneth shipwracke, and vnto the other perill of the humours, or other liquid matters.

51 And a woman to dreame that she is deliuered of a fish (according to the minde of ancient writers) shall after bring forth a dumbe childe: or else the

same

same childe shall liue but a while after birth, as the like hath beene obserued in many women.

52 To dreame that hée rideth on a faire and fat horse, and in a faire place, signifieth, gaine to ensue without controuersie.

53 To sée many horses looking chéerfully, signifieth a hope of gaine to ensue: but if they sadly walke, then trouble to ensue.

54 He that thinketh to ride on a faire Mare, shall after marry a wealthy wife, and ioy with her.

55 To dreame, to sée himselfe on a horse with a speare or running staffe in his hand, and following men, doth after declare that he shall gather much money by vnlawfull meanes, or by extortion.

56 To dreame, himselfe to ride on a white horse, it promiseth ioy, gaine and honour to ensue.

57 Hée that dreameth to ride on a red horse, it signifieth contentions and sorrowes to ensue.

58 To dreame, thy selfe to fall from a horse, it signifieth the deprijuing of an

estate by force, but not without a hope of recouering the same.

59 To dreame to ride on a blacke horse, it signifieth losse & sorrow to ensue

60 He that dreameth to geld a horse, it signifieth dammage vnto him, and his secrets to be opened.

61 He that dreameth of many Oxen vnknowne, doth signifie sicknesse that shal happē to him, or to some of his house,

62 To see red Oxen in the dream declare the mightier & sharper sicknesses.

63 He that dreameth to lead an Oxe, it promiseth good vnto him.

64 To see Oxen plowing, signifieth gaine vnto the Dreamer.

65 To dreame of a fat Oxe or Oxen feeding, declareth a good season to ensue

66 To see Oxen lying or sleeping, declareth euill or harme to happen vnto the Dreamer.

67 Hee that dreameth to see Oxen running, it promiseth great ioy to happen vnto him: and this according to the proportion, or length of the course.

68 He that dreameth, Oxen to butte or runne vpon him, or smite him with

their

their hornes, it declareth harme and sorrow to happen vnto him.

69 To dreame to see and heare oxen lowing, signifieth strife to ensue.

70 He that dreameth to see an Ox smite him with the foot, it declareth that a mighty person of power shall harme him: but if with the horne also, then the more grieuous shall the harme be.

71 To dreame of the Ram, signifieth the captaine of souldiers, for like as his sheep be slaine, so are wont the souldiers: it signifieth also an adulterous woman, but rather the captain of a band of men.

72 One dreamed to ride on a Ram, and to sit on his hornes, which signified, that hee should marry a woman, that would after play the harlot: and being so warned aforehand, did look narrowly vnto his wife, which kept her honestly, and so dyed an honest woman: but after maried another, not taking such care of her, affirming the dreame as vaine, who after (for recompence of contemning his dreame) gaue him hornes, for thee became a most common harlot.

73 If any thinke to carry a flayde

Ram

Ram into any mans house, it signifieth the death after of some one of that house.

74 He that dreameth to haue many sheepe of his owne, shall haue good lucke and encrease, hauing sheepe.

75 He that dreameth to sheare sheep, shall after fall into a sicknes, and if they appeare blacke of wooll, then death to ensue of the sicknesse; and yet otherwise they signifie the gaines of rents, and of wages in Arts, and the instructors of children.

76 He that dreameth to sée Lambs, signifieth the Dreamer to bee after sad and sorrowfull. And to sée a Lambe or Sheepe sold in the butchery by piece-meale, doth after signifie a diuorce by iudgement.

77 Hee that thinketh that Swine runne away from his house, doth after signifie, that he shall leaue the affaires of the Prince or King, and dispose himselfe vnto Merchandise, and much repent himselfe that he so long continued in the Kings seruice.

78 He that thinketh to ride on a hog,

pro-

promiseth good. And he that thinketh to fight with an Hogge, signifieth the danger of an enemy. And to see Worklings enter into thy house, doth after declare messengers of the King to come vnto thee vnlooked for, but beware of the King.

79 To thinke him selfe to walke like a Hog, doth shortly after promise, that he shall attaine a great joy.

80 He that dreameth to see a Sow with horns doth after threaten a mighty enemy of power.

81 He that dreameth that a Dogge barketh at him, and maketh an offer to bite him, doth after declare that he shall haue an enemy, which hee shall make small account of, so that he shall company with him, yet let him beware of his fellowship.

82 He that dreameth to heare a dog howling, it signifieth sorrow and wailing to ensue. And to barke on thee, signifieth froward or cursed words.

83 He that dreameth to see a dogge leape hastily on him, and to teare his cloathes, it doth after signifie infamy, or

dam-

97 He which dreameth to see snakes ioyned together in a heape in one place, doth after signifie that he shall find the money of an heritage, or other treasure.

98 Hee which dreameth to find a white cocke, doth after declare that hee shall enioy a good and faithfull seruant: but if he shall be bodde, then the seruant shal be a runner away and traitor: wherfore let the dreamer beware of him so nigh as he can.

99 He which dreameth that his eare is separated from his head, then after shall either his wife or daughter dye.

100 To draw out teeth with blood and pain, signifieth the death of a stranger: and to draw out teeth without paine, signifieth good.

101 And to lose of the greater teeth, doth after signifie that the next parent liuing shall dye.

102 He that dreameth to draw out any of the rearmost teeth, with the hand, and without paine, doth after signifie the death of his citizen, or of his neighbour.

103 Whosoever dreameth that his

neather great teeth or Iaw-teeth shall fall out with blood, or without paine, shall after become poore, or lose his next friend.

104 To dreame that all the teeth fall out, doth after declare either the losse of his household, or exile, or a most vnfortunate long life to ensue. And to the sicke person, the like dreame doth foreshew a long sicknes and death to ensue.

105 Whosoeuer dreameth to haue golden teeth signifieth a fire to ensue on that house: and to some the same signifieth hasty death to ensue. And to cast out either rotten, foule, or black, or stumped teeth, all these kinds doe signifie the deliuerance from sorrowes, and all other euils.

106 He that dreameth to cast out the foreteeth, and that other arise in their places, it doth after signifie an alteration of the state of his life, vnto the better, if that they shall be the second teeth before.

107 He that dreameth that one of his foreteeth falleth out without blood or bleeding, it doth after signifie that the

sonne

sonne of his friend shall dye.

108 One dreamed to take two teeth out of the Kings mouth, after which, two sentences being published by the King, hee so wanne the victory of his suite.

109 Another dreamed to be made a Captaine by the King, of an hundred men, after which hee receiued an hundred royall letters.

110 He that thinketh in his dreame that the King is angry with him, it signifieth euill vnto him.

111 He that dreameth to see his father dead to be sad, may sometimes signifie the vniust actions of the dreamer: and to see thy dead parents marry, doth rather signifie an infortunacy, and sadnesse to ensue.

112 He that dreameth that any of his dead parents, doth require a sonne or daughter of his, and hee denyeth not the same, it doth after declare death vnto that child: but if he seeme to deny the same, and that the dead seeme to depart angry away, it doth after declare death vnto that child: but if he seeme to deny

the same, and that the dead seeme to depart angry away, it doth after signifie the escaping of the child, but with great ieopardy.

113 Whosoeuer dreameth to see the dead parents silent, not looking merrily nor altogether sadly, doth signifie the hinderance of fulfilling the desire through shame.

114 He that dreameth the dead wife to be risen againe, it signifieth that a new care shall vexe and trouble him all his life.

115 He that dreameth the dead wife to be risen, and after to dye againe, it doth signifie that the sonne or daughter issued of her, shall dye: but if he hath neither sonne nor daughter of hers, then the matter or suite which hee thought himselfe to be free of, shall vexe and disquiet him anew againe: yet from that vexation, in the end hee shall bee deliuered.

116 The woman which thinketh to bring forth a Peach Tree, shall be deliuered of a sonne of honest conditions, but he shall liue a short time: and if an

Oke, then of rude conditions, and long lined, yet knowne vnto many.

117 Whosoeuer dreameth to see a graue or tombe open, doth either foreshew the death of him being the Master of that same house, or some of his household.

118 Whosoeuer dreameth to see a Tombe or graue strawed with flowers, doth demonstrate the vniust death of some one person, through enuy, belonging vnto that graue.

119 Whosoeuer dreameth to dresse or trim vp his graue, signifieth that either he (which so dreameth) or some of his shall be greatly spoken of and commended long after.

120 Whosoeuer dreameth to see a tombe or graue full of Serpents, signifieth that the elders of him or his predecessors were wicked persons.

121 Whosoeuer dreameth to see a Tombe dressed vp in the forme of an house, it doth foreshew the death of the master of the house.

122 Whosoeuer dreameth to digge treasure out of a Tombe, signifieth the find-

finding of a booke of a hid knowledge, or after to learne some secret very profitable.

123 If thou dreame to sée thy sonnes fight together, it signifieth thy busines very hard to deale withall, so that thou canst not tell what to doe therein.

124 Whosoever dreameth to see children weeping, doth foretelew a great infortune vnto the father.

125 To dreame to bee without children, and not appearing sad, promiseth good, for that it signifieth the abundance of all things.

126 Whosoever dreameth to sée kinsmen and cousins appareled in black or white, signifieth the death of some one of them.

127 To dreame to sée a woman thy lover or friend, and honest, exhorting thée vnto vertus: signifieth poverty to ensue, in which thou shalt continue very long.

128 To dreame to sée thy friend sitting on a horse, and ruling him, promiseth good, for that thou shalt rule him with reason, and without any difficulty

and it shall happen happily vnto thée.

129 To dreame that thy friend pressetb thée downe, signifieth to bée taken with a sicknesse, which thou shalt well suffer, and escape: but to bee pressed or holden downe of thine enemy, doth signifie, that a sicknesse after shall grieuously vexe thée, and hardly thou shalt escape.

130 To dreame to sée thy friend sad or musing, and pale of colour, doth signifie, that thy study and care to ensue, shall be daily about some matter.

131 To dreame to sée thy friend sitting as weary, or all on a sweat, doth signifie labour to ensue. And to see him in a chest or hid in the house, or hauing on goodly apparell, doth signifie gaine, both of possessions, and also of money to ensue.

132 To dreame, to sée thine enemie flattering thée, signifieth some perill, or losse to ensue.

133 To dreame to sée thine enemie fighting with thee, or to sée his fauour in a glasse, signifieth a contention with thy kinsman.

134 To dreame, to see thine enemie very like vnto thee, signifieth to bee deceiued of a wicked child, or else disquieted or harmed by him.

135 To dreame, to see thine enemy apparelled in thy garments, or such like, signifieth to fight or contend with some one of thine occupation or Arte.

136 To dreame, to see thine enemie comming in and going out of thy house, or feasting in thine house, signifieth to bee after deceiued, and in danger by seruants.

137 To dreame, to see thy familiar or acquaintance, comming vnto thee with a hooked Bill or Sithe, or with bow and arrowes, and saying nothing to thee, or but calling vnto thee, the same doth afterward signifie the death of thy neighbour.

138 To dreame to see thy familiar looking leane, pale, and with weeping eyes, it signifieth that some iniury is to bee wrought against thee shortly afterward.

139 To dreame, to see thy familar visiting thee in thy bed, or apparelled in

a long garment, signifieth thy Phisition that shall come.

To conclude, he that dreameth to receiue a Ring with a Seale of any, shall be afterwards an ouerseer of his goods.

FINIS.

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269 DREAMES.—**A most brieſe and pleasaunt treatise of the interpretation of sundry Dreames, intituled to be Josephs, and sundry other dreames out of the worke of the Wise Solomon;** also, sundry problemes or demandes, with their naturall answers unto sundry Dreames annexed thereunto, for the recreation of wits at vacant time and leisure. *Printed for Francis Williams*, 1626. 12mo, **black letter,** *calf very neat, excessively rare,* [redacted]

This most curious little book was originally printed by W. Copland, about 1540, but of this edition no copy is known to exist, and it may be doubted if more than two or three copies of this edition of 1626 have escaped destruction.